1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

> At Tongataboo we noticed just the very reverse: in the presence of the aged the younger persons observed the most respectful silence. . . .
>
> In the Friendly Islands marriage is general, and, except the chiefs, they seem to have only one wife. It is said at Tongataboo, that adultery is punished with death. There, and at the Marquesas, no infant murders are allowed; but, contrariwise, they are fond of their children, and take pleasure in a numerous family. Though at the decease of Tibo Moomôoe [Tui Kanokupolu Mumui], and during his illness, some cruel and inhuman practices are mentioned, yet nothing comparable with the horrible human sacrifices at Otaheite. In another feature also they differ, as old age is as much respected at Ohitahoo and Tongataboo as it is neglected at Otaheite.

Elsewhere (66, p. xlix) Wilson remarks: "The women were far less immodest [than those of Eastern Polynesia]; but the men were more generally addicted to the pepper-root draught, here called kava."

The manner in which an establishment set up by a newly married couple may be augmented is illustrated by the following example. When a Hihifo (western Tongatabu) chief married a Hahake (eastern Tongatabu) woman, some of the wife's relatives came to live with the couple at their home in Hihifo. When a child was born still more came. They would look after the pigs, and the plantations. They did more for the couple than did the husband's relatives, although they too were supposed to aid. This is a manifestation of the superiority of the husband's side of the family to the wife's.

RANK WITHIN THE FAMILY

Rank within the Tongan family involves two fundamental factors, sex and age. Of the two, sex is unalterable and may transcend age. A woman is always superior in rank to her brother regardless of seniority and it follows from this that a woman's children are always superior to her brother's children. After sex, relative age becomes the determinant for rank. Generally speaking, older sisters outrank younger sisters and older brothers outrank younger brothers.

The father's side of the family is the chiefly (*eiki*) side, the mother's side of the family the commoner (*tua*) side.

A child must respect his father and his father's brother who are in many ways tapu to him; but to his father's sister (*mehekitanga*) he must pay even greater respect. It is she who is really supreme in the family. Her person, food, clothes, and bed are tapu; she often controls the matrimonial destinies of her brother's children. The respect which is shown her is extended also to her husband. In other words, a man marrying a woman has the same sort of social superiority to his wife's brothers that the woman herself has. It is the woman's relatives who frequently serve her and her husband. A striking example of this principle is revealed in a curious practice. While eating, the people of Niuafoou Island turn their backs to

12: Vason M-3 (1797-1801) 1810
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seduced me: but it would answer no useful end.

For the same reason, though it might serve to show the gross wickedness of a people, in many respects generous, humane and friendly; and might evince their need of that glorious light of christianity, which modern illuminati would extinguish, as darkening the light of simple nature, (which, notwithstanding all the refined speculations of sophistry, is too fully proved to be wholly corrupt,) I forbear to describe the disorderly meetings that were held, at particular spots, for nocturnal dances, and the tumultuous excursions of young men through the country during the night.* If, notwithstanding the light of divine truth, and the regulations of a police, in christian countries, so many harlots fill the streets of every populous town, it is not wonderful that "feenetakabous," the name by which, in these Islands, these depraved creatures are known, should abound in the polluting groves of Tonga.

Here, however, to the honor of the Tongas, it should be acknowledged, that no Arreoy society exists on the Island: the idea of the abominable practises of the Arreoys at Otaheite, they hold in detestation. They are never guilty of murdering their children: on the contrary, they have a numerous offspring, to which they are very much attach-

* Quædam ignorare sapientis est.

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175 ed: nor is adultery, on the part of the wife, pub-
837 lickly allowed here. The severest punishment
[847] might be inflicted on the offender, if discovered, by
[842] the husband. But in Tonga, as in this nominal
[684] christian kingdom, that is often secretly perpetrated,
which is publickly condemned. Great abuses,
however, are openly committed: of many of which,
I lament to say, that I have often been an eyewit-
ness; yea, joined in the practice of some of them.

000 Let every youth beware of the alluring attractions
of sensual objects. When a mind that has been
impressed with pious sentiments, once begins to lis-
ten to the voice of appetite, and to venture on in-
dulgence, who knows how the spirit of God, when
his convictions have been repeatedly checked and
resisted, may, at length, be provoked to withdraw
them, and to leave the man to "go on frowardly in
the way of his heart," till he "commit all iniquity
with greediness."*

The illustrious example of the wisest King of
Israel proves, that passion is not weakened by in-
dulgence, that the desires of man are never satisfi-
ed, that our safety from the dominion of "youthful
lusts," is only in our "flight" from them, that to
make the tempter flee, we must "resist him sted-

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* An Heathen could say,
Virtus est vitium fugere, et sapientia prima
Stultitia caruisse.

[This page retyped by HRAF.]

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

extent, and form the chief source from whence evils arise, among church members, which require the exercise of discipline by the Missionaries.

The morals of the Tonguese were never so thoroughly debased as those of the Sandwich or Society Islanders, and other groups that might be named; but there was enough, nevertheless, to show how low humanity could fall, when without the restraints and sanctions of a Divine faith. Polygamy was common, the number of a man's wives depending upon his own inclination, and his ability to keep them. Some sentiments relative to connubial fidelity prevailed, which may be said to have bordered on morality; for, after the parties had lived together a while, mutually pleased, it was considered disgraceful to separate. There were also some, even among the better classes, who were content to live with one wife only; and examples of domestic happiness were by no means uncommon. Infanticide did not disgrace the history, and destroy the vitality of the Tonguese nation. Children were nurtured with great care and affection; and aged people were not subjected to the neglect and cruelty that was dealt out to such persons in Fiji and other Polynesian groups. Yet, with all this, there was much lasciviousness, and want of natural affection.

There can be no doubt as to the existence of cannibalism in these islands in former days. It never became so prevalent as it once was in New Zealand, nor so truly atrocious in its character, as it now is, or has been in very recent years, in the islands of Fiji. It was customary, however, in times of war; and strange tales are told of one

There were three divisions in the Tongan Pantheon — the Tangaloa, gods in the sky, the Maui in the underworld (who caused earthquakes and gave other evidence of their power), and Hikule'o, who presided over Pulotu, the paradise in the west. The Tu'i Tonga was regarded as the high priest of Hikule'o and his wife, the Moheofo, was priestess or servant *(kaunanga)* of Hikule'o. The priests of the various deities professed to receive and utter oracles from the gods in trance-like experiences. Only the priests entered the gods' houses; the suppliants sat humbly outside. The priests were not always respected, especially when their statements did not suit influential interrogators. Tongans believed also in gods of natural forces (the winds, the sea, the harvest), gods of sacred places, and even creatures which frequented these places and were thought to embody the spirit of the ancestral chief of a neighbouring tribe.(10)

The offering of human sacrifice by strangulation, when a chief or a member of his family was threatened with death, was never practised as frequently as in Fiji and became less common as time went on; instances, however, were recorded by Mariner during his sojourn in Tonga (1806-10) and by missionaries later. The victim was generally a youth, the child of one of the chief's secondary wives. Instead of a life it became customary to amputate fingers and offer these as substitute sacrifices. Cook wrote,

> "There was scarcely one in ten I did not find mutilated in one or more hands." (11)

George Tupou I (c. 1797-1893) had lost two little fingers in his youth. When a chief died, women cut their hair and beat their cheeks until they were covered with blood, and men wounded themselves with clubs and spears, to show their sorrow and their devotion to the deceased. The more savage practices found in Fiji, such as cannibalism, infanticide, and the premature burying of the very old, were practically unknown in Tonga. There was indeed a great respect for the aged and a strong affection for children. Cannibalism, in imitation of Fijian customs, was practised in the Civil Wars which began in 1799, but it was regarded with utter abhorrence in normal times.

* * * *

Tonga's usually orderly and pleasant existence continued through the centuries until the early 17th Century when the first contact was made with Europeans who, in the people's phrase, burst through the skies with their tall ships; hence the word for Europeans, *Papālangi*, or sky-bursters. This happened first in the distant northern islands of Niua Toputapu and Niua Fo'ou. Jan Schouten and Jacob Lemaire came in two ships around Cape Horn searching for what was expected to be a great southern continent in the vast expanse of the South Pacific Ocean. On 9 May 1616 the Dutchmen saw a canoe with about twenty-five people; these were Tongans whose first knowledge of the outside world was the firing of warning shots. The Dutchmen followed the canoe to Tafahi and the adjacent island, Niua Toputapu. The visitors did not land on either. Surprised at the appearance of human beings so different from themselves and ships so unlike their canoes, the people attempted to steal one of the ships' boats during the trading for vegetables and other supplies. When the vessels were going across from Tafahi to Niua Toputapu, a large fleet of canoes attacked the ships with stones. No fatalities occurred then, but, during the subsequent visit of the Dutchmen to Niua Fo'ou, the island to the west, two Tongans were killed when trying to capture one of the ships' boats. It was an unhappy introduction to the Tongans' contact with Europeans.